1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

224 *Regulation of the tribal hunt.*—It can not be said that there were
[721] many special regulations dufing the tribal hunt. The rules applying to the regulation of war parties held here too. (For a description of these, see p. 156.)

Individuals were strictly prohibited from taking the initiative except by permission. For instance, a man was not allowed to proceed beyond a certain point, or shoot before a certain time; in short, not to do anything by which he might endanger his own life, the safety of his companions, or the success of the hunt, such as scaring away the animals or causing them to stampede.

625 224 614 484 It is during the tribal hunts that the power of the Bear clan is at its height. For this reason it may perhaps be most appropriate to include here a description* of these powers, although this really belongs in the section on Social Organization:

Whenever the Winnebago are on their tribal hunt or whenever they move from one place to another, the soldiers (i. e., the Bear people) take the lead. Whenever they decide to stop at some place, the leader of the Bear people places his stick in the ground and the other soldiers do the same. The line of sticks is a slanting one. The main tribe follows behind at some distance and always camps a little behind them. None of the members of the tribe dare pass ahead of these sticks. If, for instance, during the fall move the tribe were passing through a country in which much game abounded, and if after the tribe had stopped at a certain place anyone should take it upon himself to go ahead and kill game on his own initiative, and he was discovered, the soldiers would go to his camp and burn it and everything it contained, destroy any supplies he had, and break his dishes. They would spare only his life and the lives of his family. If he resisted he would get a severe whipping. If even after that he resisted them and took his gun and attempted to shoot, the soldiers would not do anything but stand ready. But the moment he made an attempt to shoot, they would kill him and nothing would be said of the matter, for they would be putting into effect the law of the tribe. If, on the other hand, the man submitted to the action of the soldiers and apologized they would make him a better lodge and would give him more and better things than those they had taken away.

[686]

Fishing and Agriculture

226 *Fishing.*—In former times fishing seems to have been done exclusively by spearing or by shooting. The spear (*woca'*) consisted of a long stick provided with a bone or a horn point. Spearing was done preferably at night with the aid of torches made of pine pitch. In shooting fish a long arrowlike stick (*ma"nuxinixini*) with a pointed end, whittled and frayed at the base like the ceremonial staff of the Bear clan, was discharged from an ordinary bow.

227 The most commonly used trap for fishing was a triangular weir loaded with a stone at its base and placed at the head of a waterfall caused by artificial damming of a stream.

784 226 Very few fish were taboo, the principal ones being the dogfish and the eel.

* By Thunder Cloud.

* 159 §4. *Reminiscences of Childhood*

[185] The following spring I stopped fasting.

[501] In those days we used to travel in canoes. My
[226] father used to spear fish and always took me along
[593] with him, and this I enjoyed very much. He kept a club in the canoe and after he had speared a fish, I would kill it with the club as it was jumping around. Sometimes my mother accompanied us. She sat in the stern of the boat and rowed while my father stood in the prow and speared the fish. I killed all those thrown in the canoe.

[865] Sometimes my parents would start out without me, but I would then cry so bitterly that I, in the long run, induced them to take me along. Sometimes they whipped me and told me to go home, but I would follow them so far that they were then afraid to let me go back alone and I would thus be permitted to ride with them. Indeed I exerted myself greatly in crying and as I cried, ran after them and followed them very far, I was always taken along in the end.

[342] In those days we lived in the old-fashioned Indian lodges. In winter our fire was placed in the center of
[354] the lodge and my father used to keep it burning all night. When he placed a large log in the fire it would burn a long time.